



L.J.C. et M.I.

INDIAN RECORD

A National Publication for the Indians of Canada

Single Copies 10 cents

Vol. XXVIII, No. 1

WINNIPEG, CANADA

JANUARY 1965

Band Council a First for the Maritimes

Elected chiefs and councillors representing seven Indian communities of Eastern Nova Scotia met at the St. Francis Xavier Extension Department during the weekend of December 5th. It was the first such Institute to be held in the Maritimes and was called primarily to assess the role which Band Councils, as elected responsible members, are to play in the affairs of their communities.

Committees on Education, Economic Development, Community Services and Living Conditions met in special sessions, and their findings were later discussed at general meetings.

Seven chiefs, sixteen councillors and the Micmac Grand Chief, Donald Marshall, were in attendance. The first day's proceedings were chaired by Chief Ben Christmas of Sydney. Chairman for the following day was Edward Poulette of Eskasoni.

Special guest speakers included Indian Agency Superintendent MacPherson and Rev. G. Topshee, Associate director of the Extension Department.

Their findings will constitute a basis of active and greater participation by elected representatives in the future development and planning of their communities.



Eight Chiefs, including the Grand Chief of all the Micmacs, met for the first band council held in Nova Scotia. Seated, left to right, are: Wilfred Prosper, Chief, Bayfield, Antigonish Co.; Ben Christmas, Chief, Member-tou Reserve, Sydney; Donald Marshall, Grand Chief of all the Micmacs, Sydney; Charlie Francis, Chief, Eskasoni, C.B.; Tom Marshall, Chief, Barahead, Richmond Co. Standing (l to r): Louie J. Francis, Chief, Pictou Landing, Pictou Co.; Joe Prosper, Chief, Whycocomagh; Frank Benard, Chief, Nyanza, C.B.

Wicinatewahomew

We Hunt Together . . . IEA

An evaluation of the Ontario Conference and the Annual Meeting of the Indian-Eskimo Association, was given at the end of the IEA Meeting in November, by Professor C. M. Bedford, Chairman of the IEA Committee, and President of the Canadian Home and School and Parent-Teacher Federation.

Prof. Bedford reminded members of the work done by former chairmen of the Indian Education Committee, Jean Lagasse and Ahab Spence. "... Now the task of guide has fallen to me," he added. "Fortunately, I have to help me Andre Renaud who is a colleague of mine of the University of Saskatchewan."

It was regrettable, Prof. Bedford said, that too few Canadians in general and Indians in particular are aware that there is a problem about which they and should do something.

"This lack of understanding by Canadians is reflected in the fact that only a few hundred citizens are individual members of the I.E.A.," he said.

Moving on, Prof. Bedford observed: "Parliament reflects the will of the people. If the people are blind, parliament also tends to be blind. This is the first problem that I think this Conference might have dealt with. Namely: how can we really bring home to the Canadian people the magnitude and the urgency of the situation we know so well, because without recognition of this, there is no adequate acceptance of the responsibility by citizens for doing something about it. And if there is no strong upsurge for

citizens, then the action of the government tends to be too little, too late.

"Given the understanding the second major problem is how can we get people, especially the leadership of the people, to accept responsibility for the state of affairs with respect to Indian people. This is a matter of the greatest urgency to which we must address ourselves if we are to be successful. This is not to say that considerable progress is not being made with respect to awareness and responsibility. It is simply that the results so far are pitifully inadequate in contrast to the magnitude of the task.

"I would like to interject a personal note at this time. As a nominee of the Canadian Home and School, I am a member of the Advisory Council on Technical Vocational Training to the Federal Department of Labour. (This Council advises the government with respect to the expenditure of hundreds of millions of dollars each year in Technical and Vocational Training in Canada. For example, the Cape Croker project comes under program 5 of our Federal-Provincial agreements.)

"You will be interested to know

—Continued on Page 11

Student Paper Uncovers Racial Bias in Calgary

Housing discrimination exists in Calgary against Indians, Negroes and Orientals says The Gauntlet, the student newspaper of the University of Alberta, Calgary.

The newspaper says it made a sample survey in which 50 places of accommodation were called by persons identifying themselves as non-whites.

Boarding houses showed a 44 percent negative response against Indians, 20 percent against Negroes and 16 percent against Orientals, the newspaper says.

Sixty percent of the rooming houses contacted were against

renting to Indians and 20 percent against Negroes and Orientals.

Fifty percent of the small apartments would not rent to Indians and 16 percent refused accommodation to Negroes and Orientals.

All the large apartments were willing to rent to Negroes and Orientals but 11 percent would not rent to Indians, the newspaper added.

The Gauntlet said it recognized its survey was drawn from too small a sampling to be of statistical importance but said the survey indicated racial discrimination does exist in Calgary housing.

Tremblay Addresses Indian-Eskimo Association

New Directions in Indian Affairs

• Community development recommended as key to social and economic improvement

In an address to the Indian-Eskimo Association of Canada, on November 21, the Hon. Rene Tremblay, Minister of Citizenship and Immigration, drew a parallel between the aims of the Association and of the Government.

We "are concerned about the role and place of the Indian people in Canada," he said, "not just for today, but for the years ahead of us as a nation—and we find common ground in a dedicated endeavour to promote the social and economic progress of the Indians in Canada."

Before proceeding with his topic "New Directions in Indian Affairs", Mr. Tremblay took a verbal look at "where we are now and at the pathways that have been followed to get us here."

Mr. Tremblay confessed that the attitudes of past years were paternalistic and even restrictive in nature, encouraging little initiative on the part of the Indians to improve their own lot.

The following are highlights taken directly from the text of the Minister's speech:

My predecessors in office during the postwar period instituted a number of changes to benefit the Indians and these have foreshadowed some of the new directions I intend to describe. Today, almost all younger school-age Indians attend school. Economic problems have been tackled on many fronts. Conservation and sources, farming, ranching, and business endeavours of various kinds have been encouraged.

Closely associated with the education of Indian children is the need for adequate follow up of placement in jobs, on-the-job training, social orientation and—for the many who have attained limited levels—adult education.

We are moving ahead to have the grievances of the past settled by giving Indian bands an opportunity to present their claim for final determination by an impartial commission. Having provided a way for their historic claims to be settled, we can hope that the Indians will turn their attention more and more to the contributions and achievements they can make in the future.

We believe that by having Indian children and other Canadian children grow up and play together in the same school yard, they will work together better in later life. Today, over 22,000 Indian pupils, or more than 40% of the school population, are receiv-

ing their education with other Canadian children, but there are practical limits to the kind of arrangements we have been making unless new ways are found. While there is still a great deal to be done, the fact remains that many Indian reserves are remote from other settlements and there is no neighbouring school for the children to attend.

Preparation for employment is considered a necessary part of education, and we are expanding our efforts in this field. We have established a Vocational Training and Placement Unit to accelerate the vocational training program and to co-ordinate it with the placement of Indians in employment.

In the area of social and economic development, I cannot emphasize too strongly the barriers to be removed before Indian communities as a whole can be said to share equally with others the benefits of Canadian life. There is a great and obvious need to overcome the basic causes for the poverty that is all too evident in many Indian communities.

The resources of the Indians, governments, local and private agencies must all be mobilized in a real effort to overcome the problems facing each community. How is this to be done? How can we encourage Indian leadership and concerted community effort? These are some of the questions we have been asking ourselves.

One way, and this seemed to offer the best chance of success, was to develop a well-planned Community Development Program. My colleagues and I decided to adopt this approach and last July I announced the details of a program designed to provide Indian communities with encouragement and technical assistance to help them to make their own decisions and attack their own problems. Some \$3,500,000 will be invested in this aspect of Indian development.

If the Community Development Program is to succeed, it must be understood by everyone, including its administrators and the Indians whom it is designed to help, that it is **NOT** something the Government is doing **for** Indians, but **with** the Indians. The aim is not to tell Indians what is best for them, but to assist them in introducing their own plans for development and helping them with technical advice and obtaining the resources necessary to implement their decisions.

I am sure you know that the community development program involves every aspect of the Indians' community life, and not just economic and managerial efficiency. It is concerned, among other things, with promoting a higher group morale and community pride in the Indians' great heritage. To this end, the Department's Community Development Program will include the encouragement of cultural and other community activity. We believe it is of particular importance to draw the attention of everyone, including the Indians, to the great worth of their traditional art forms and their role in building the country.

Our approach to the community development program requires us to "re-tool" our departmental organization to meet a changing concept.

I cannot emphasize too strongly the need to encourage and assist band councils to assume responsibility for the management of their bands' affairs. This is one way by which limitations on community initiative can be progressively reduced, and individual responsibility stimulated and developed.

We have entered a number of agreements or arrangements with provincial and private agencies to give Indians access to certain welfare and other services on the same basis as other citizens of the provinces concerned.

While these piece-meal arrangements have proved successful they do not meet the needs for services of all kinds that Indian communities require, and it becomes increasingly necessary, therefore, to correlate federal and provincial policies and programs in such matters as welfare, education, health, community development and municipal services. This was recognized some time ago, and because of our concern and desire for new approaches toward Indians and their needs, a full-scale Federal-Provincial Conference was held in November which was devoted exclusively to Indian affairs.

We were all agreed that consultation with the Indians was of fundamental importance for the success of any federal-provincial effort to further extend services to Indian communities. To this end it was agreed that the Indians, through their band councils and organizations, should be approached with a view to estab-



Hon. Rene Tremblay

lishing necessary consultative machinery with Indian Advisory Committees in each province or region, to provide a ready means of consulting with Indians on questions of concern to them. Our position in this is that while there can be no substitute for consultation with individual bands in regard to the matters which directly affect them as bands, provision should be made for the establishment of consultant bodies of band representatives, at the regional level, to secure the Indians' viewpoint on matters of principle and major proposals. As now foreseen, the members of each committee will be elected by the Indian people from bands with common geographic, economic and social interest and from existing Indian associations.

Each region will develop its own system for achieving as broad a representation as is possible. Prior to the election of the Regional Indian Advisory Committees, the fullest possible information on the function it will perform will be given to the electing groups.

Matters submitted to them will be questions of substance and importance and their recommendations will be carefully considered in future policy-making. It is intended that the Committees will be vital organizations and will play a **meaningful and permanent** role in Indian Affairs administration.

The most hopeful new direction, by virtue of its scale, is the acceptance of Indians by their fellow citizens. Beginning with the ordinary citizen, we find a new awareness of the Indians' problems, and a desire to see their interests advanced.

Let us all see to it that the day is gone forever when Indians will lack the opportunity or encouragement to prepare themselves to assume responsibility for their own affairs and to share fully in the life and opportunities of their country.

Shepherds Celebrate South American Legend

by Bill Montalbano

LA TIRANA, Chile (NC)—For 51 weeks of the year this sleepy village in the Chilean Andes as the home of a few Lama shepherds who fill only a small part of the large church that dominates the landscape. Most of the 500 huts stand gaping and vacant.

Then every year around July 16 La Tirana come alive. As many as 30,000 Indians and pilgrims come from Chile, Peru, Bolivia and Argentina to fill the huts and the church, to sit around fires in the evening and retell the story of La Tirana—the Tyrant.

Many years ago, they say, after the Spanish conquistadors had overcome the Inca empire in Peru, the invaders turned their eyes to Chile. Held captive by the invading forces was Huillac Huma, the last chief priest of the sun-worshipping Incas, and his beautiful 23-year-old daughter, Princess Nusta Huillac.

Battled Invaders

Once in Chile, the priest and his daughter escaped and organized a small band of Indians to fight the Spanish. For four years they battled the invaders from their mountain stronghold. There was no one more cruel toward captured prisoners than Princess Nusta. The Spanish called her the Tyrant.

Then one day, the story goes, the princess fell in love with a captured Portuguese prisoner named Vasco de Almeydra. In vain she tried to have his life, but before he died he told her that in his religion lovers were united after death. When the princess told her followers she would abandon her faith, she, too, was killed, but was granted her last wish of being buried with her

lover with a cross marking their graves.

Church At Lovers' Grave

A few years later a priest, believing he was the first white man to enter the mountains, saw the cross and thought it was a miracle. He built a church on the spot.

Every year, now, on July 16, the shepherds return to La Tirana to retell the story of Princess Nusta and her lover. In the morning, thousands of them attend Mass in the village plaza, and in the afternoon a winding procession of shepherds and pilgrims bears a statue of the Blessed Virgin through the jostling streets. That night there is dancing and storytelling. In the Chilean Andes, La Tirana comes alive once more.



During her visit to Ottawa, Mrs. Mildred Gottfriedsen of Kamloops Reserve, B.C., admires a statue of a mother at the National Gallery. Mrs. Gottfriedsen, mother of 12 children, was named Mother of the Year for 1964.

Alberta Mourns Pat Bad Eagle

One of Canada's most famous Indians, Pat Bad Eagle of the Peigan Indian Reserve, died this summer at the age of 66.

Well-known both as a leader among Canadian Indians and as a performer for many years in rodeos in the U.S. and Canada, Mr. Bad Eagle's fame was still increasing in recent years despite the fact that he had been in ill health.

He won three first prizes at this year's Calgary Stampede in July, as best Indian in the parade, the best-costumed Indian and the Indian with the best teepee.

A rodeo supporter and organizer, the Brocket native was closely associated with Guy Weadick of Calgary, one of the originators of the Calgary Stampede. He was also active in the Lethbridge and District Exhibition through the years and competed this year, and raised rodeo stock, contracting it to Reg Kesler of Rosemary, contractor for Canada's largest rodeos.

Known widely as the Peigan's Medicine Man and advisor in traditional ceremonies, he was a tribal chief and served as a councillor from 1949 to 1962. One son, Eddie, is now a tribal chief.

A devout Catholic, he was also active on the reserve as a member of the Central Tribal Dancers and an Indian Days leader.

His interest in rodeos spread to his own land where he had built a rodeo arena and in recent years had hosted weekly rodeos, attracting and giving experience to a number of young cowboys. Mr. Bad Eagle was once a winner as the best Indian entry at the famous Pendleton Round-Up in the U.S., probably the largest gathering of Indian athletes in North America.

He was married in 1921 to Susan Plain Eagle on the Peigan Reserve, and she is surviving. In addition to Eddie, Mr. Bad Eagle is survived by four other sons, James, Arthur, Raymond and Francis, and three daughters, Mrs. Louise Yellow Horn, Mrs. Mary Storm and Mrs. Margaret Yellow Horn, all of the Peigan Reserve.

First Northern School

Who established the first school in the Canadian Arctic? Kris Klengenberg. A Dane, who left home at 15 to sail the Seven Seas in 1884. He married an Alaskan Eskimo girl and lived as an Eskimo himself. He later moved to Victoria Land in the Canadian Arctic, became a Canadian citizen and established a trading post. For the education of his own and neighbouring children, Klengenberg founded the first school in Canada's Far North.

Club Helpers Named Charter Members of "Palefaces"

Seven volunteers who gave year-round help to the Catholic Indian Study and Leadership Club of Vancouver during its 1963-64 season were named charter members of "The Palefaces" at the October 13 meeting of the club.

They were Mr. and Mrs. Jan Kuin, Mr. and Mrs. William Patenaude, Miss Margretha Lukey, Miss Elizabeth Kranabetter and her brother Mr. Joe Kranabetter.

Mr. Kuin is judo instructor for the club; in addition, he and his wife Betty, parishioners of St. Augustine's, were boarding parents to several club members during the year.

In her capacity as Indian Missions Convener for the Catholic Women's League of the Archdiocese of Vancouver, Helen Patenaude has been of invaluable assistance to the club, especially in finding Catholic boarding homes for the students, while Mr. Patenaude undertook the vital task of giving instructions on "How to apply for a Job" and allied matters in the field employment. The Patenaudes are members of Holy Cross parish in North Burnaby.

Margretha Lukey, a Metropolitan Health Nurse who is school nurse for the Indian day schools and St. Thomas Aquinas integrated high school in North Vancouver, has been a friend of the members and active participant in club activities for the past three years.

Elizabeth and Joe Kranabetter, who took part in all club activities throughout the season, will both be devoting full time to Oblate work during the coming year. Elizabeth, physiotherapist at Children's Hospital in Vancouver, is heading for the Cariboo Indian Residential School, Williams

Lake, where she will spend a year as girls' supervisor. Joe, a 27-year-old machinist and champion bowler has entered the Oblate Brothers' Novitiate in Ottawa.

Sask. Reserves Urged to Join Municipalities

In a brief to the federal-provincial conference on Indian Affairs the Saskatchewan government suggested recently that Indian reserves should be made parts of municipalities involved.

The Saskatchewan government has announced plans to set up a new department to handle Indian affairs.

The suggestion that reserves become parts of municipalities was made in a section of the brief dealing with federal proposals for education of Indian children.

The Saskatchewan government said it agreed with the proposal, subject to the consent of bands and local school boards, that Indian reserves should be incorporated into existing school districts.

But it said it would like to go a step further in proposing incorporation into municipalities.

"This would give the Indian a direct voice not only in educational programs but in the local administration of the area," It said.

Many services such as providing market roads, administration of social aid and weed control fall within the jurisdiction of municipalities and could best be administered at the local level, it said.

"Kanata" Dolls At Toy Fair

MONTREAL — An Indian doll named after what is recorded as the origin of Canada's name is among new toys on view at the Canadian Toy Fair.

The black-haired Indian doll is called "Princess Kanata" and was modelled after real life Indian Kahn-Tineta Horn of the Mohawk tribe.

"Kanata" was said to be the first Indian word heard by explorer Jacques Cartier when Iroquois guides led him up the St. Lawrence River to a point they called "Kanata," which was the Indian term for village, and believed to be the origin of the country's name.

There will be three traditional Indian costumes for the doll, representing different Indian groups from across Canada, as well as five modern outfits.

INDIAN RECORD

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207 Cadomin Bldg., 276 Main St.

Ph. 943-6071 Area Code 204 Published 10 times a year

Subscription Rate: \$1.00 a Year

Winnipeg 1, Man.

Printed by Canadian Publishers Ltd., Winnipeg Man.
Authorized as Second Class Mail, Post Office Dept., Ottawa Canada,
and for payment of postage in cash.

Letter to the Editor

Lack of National Unity Weakens Indians' Stand

I have read with great interest your November issue of the Indian Record, and I wish to state that if it were not for this paper, I would believe that we were the only Indians in Canada. I am constantly starved for news of our Red Brothers.

Some years ago I formed the MicMac Indian Rights Association and became its president. The association has since disintegrated, except for a few loyal members.

I personally am hoping that our association will be revitalized and grow, as there is much to be done here on our Reserve.

I have studied with interest the various attempts made by interested people to solve the so-called "Indian Problem." Being an Indian myself, I feel that the problem is not so much of my own making, but of the responsible white man.

Am I wrong in my belief that the Federal Government is responsible for the welfare of our people?

In 1867, Section 91 of the British North America Act assigned the exclusive authority to the federal government to administer Indian affairs. Had a responsible government acted justly with our people, surely by this time there would be no "Indian Problem" today.

Why should special groups of Indians be treated differently from others, as is the case with Treaty-Indians, Non-treaty Indians and Metis?

The whole of North America was owned jointly by all, and we lost our independence jointly.

With our present lack of unity, we find one group going one way and another group the opposite, and some of our people are completely indifferent. For a better deal, we should attempt to form a national, united Indian body to give our people the much-needed representation they should have in Parliament.

In our locality Indians are being dominated by the whites

who hold the important jobs and discriminate against us.

At Restigouche Reserve we have lost the most valuable salmon fishing right in North America, the famous Restigouche River, now owned by a private club. Its members are rich Americans, and though our ancestors owned and enjoyed the fishing privileges of this river long before the white man came, we derive no compensation from this source whatever.

Our ancestors were taken in on a deal in 1786, when they relinquished their territory and fishing rights in return for a gratuity and other privileges. Yet no compensation have we received. Will the Indian Claims Commission do us justice? I doubt it.

With regard to the Indian Act, I feel it should be revised, and this is where Indian representation in Parliament would be so effective, that one day all 30 articles of the Bill of Rights may be applied to our Indian people.

Like many of our people, I put my hope and faith in the United Nations. Somehow, some time, there must be justice for our noble race.

In closing, I would welcome views from interested groups or individuals.

JOHN L. JEROME,
MicMac Indian Rights, Assoc.
Restigouche Indian Reserve,
Restigouche, Quebec.

100 YEARS AGO

Sioux Refugees In Manitoba

In March of 1864, the problem of what to do with Sioux Indian refugees on the Red River took a new and ominous turn on receipt of a letter from Standing Buffalo, chief of the Sisseton Dakotas, who indicated he would visit the colony with his 3,000 people.

All winter long the streets of the settlement had been thronged with Dakota refugees. They had crossed the border to escape from the American army which was meting out a terrible punishment to the rebel tribes.

The Americans had apparently been unable to differentiate between loyal Sioux who had taken

History Texts Need Fair Unprejudiced Revision

Indian and Metis citizens are put in an unfair and inaccurate light in Canadian history text books used in Manitoba schools, according to a brief presented to the Manitoba government by the Indian and Metis Conference committee of the Community Welfare Planning Council.

The review of five text books was made by Mrs. Kenneth Sluman, and made note of the fact that there is undeniably strong feeling about these books among Indian and Metis citizens.

Although conceding that present history texts are a vast improvement of those used a generation ago, Mrs. Sluman declares that the Indian is still treated patronizingly and with contempt.

She quotes a verse from one of the textbooks:

"Who calls?

The Red Man, poor and sick,
He calls.

Who comes?

The White Man, rich and strong,

He comes . . ."

Mrs. Sluman observes: "To Indian eyes, the inclusion of such a verse must seem ironical. Certainly the Indian became poor and rich after exposure to his white brother. He was relieved of his furs, his religion and eventually his country; he was decimated by smallpox."

The Indian is misrepresented more often through the omission of essential facts, says Mrs. Sluman. After Cartier had been received with hospitality, he abducted Donnacona and five other Indian chiefs to France. Most of the books mention the resultant hostility of the Indians but not the abduction.

No Explanation

She does not deny the place in history for the Jesuit martyrs, who were tortured and slaughtered by the Iroquois. But most

textbooks make no attempt to explain why this happened. Mrs. Sluman notes that Iroquois attempts at peace with the Huron and Algonquin allies of the French were thwarted because they would trade their furs with the Dutch.

The intimation that the Indians could not accept the concept of the Loving Father because of their traditional idea of the supernatural being a group of cruel and evil spirits, is completely wrong, says Mrs. Sluman.

"There was much of beauty in the ancient beliefs and legends. A great spirit reigned over all, the sun was revered as the giver of light, heat and life, the earth itself was loved as the mother from which mankind has sprung. Certainly there were evil spirits too, but none any more frightening than the new concepts of the devil, hell and purgatory."

The real explanation lies in the fact that Denonville, the governor of New France, invited 200 Iroquois to a banquet, and then seized them and sent them to France as galley slaves. Only one of the five textbooks studied mentions this fact, but the massacre at Lachine is recorded in all.

The Metis fare little better in the texts. Take the "massacre" of Seven Oaks, for example.

Battle or Massacre

"Is massacre a correct word?" asks Mrs. Sluman. "True the settlers were outnumbered, some books say two to one, but they too were armed and they marched out to meet the Metis. Furthermore, no one knows who fired the first shot. It seems here, as in other conflicts, that when white men win, it is a "battle," but when Indians win, it is a massacre."

Mrs. Sluman feels that Riel the leader of the Metis deserved a better place in history than recorded in the books. She questions the use of the word "rebellion" and suggests the title of the "unnecessary insurrection" in view of the mismanagement, government incompetence and human misery.

Summing up her views, Mrs. Sluman says: "Our Indians and Eskimos have been exploited, decimated and disinherited. This is as undeniable as it was inevitable. To picture them as fierce and predatory savages, as simple and innocent as subhumans, or even just to ignore them as much as possible may make it easier for us to accept their many tragedies, but if history is to serve the future, such presentations are impractical as they are immoral."



THE DAKOTA

Indians in Canada

By **Gontran Laviolette**
O.M.I.

A revised version of a book first published in 1944 under the title "The Sioux Indians in Canada." The following are highlights from a review which appeared in the Winnipeg Free Press at the time of publication.

This book represents the first attempt that was ever made to present a complete historical reconstruction of the events which culminated in wholesale migrations of the American Sioux Indians from their homeland into what is now Canada and their settling down in British territory.

The author is to be congratulated on his having succeeded after extensive and minute research, in extricating from a maze of facts, tra-

ditions and reports, what seems to be the true story of what has happened.

While he does not condone the acts of violence in which Indian warriors were prone to indulge in times of strife, the author nevertheless brings out the fact that "the Sioux were fighting for what they considered their rights, guaranteed to them by solemn treaty, the terms of which had been repeatedly violated." These injustices naturally provoked them to break into open warfare.

The book, which on the whole makes easy and pleasant reading, is bound to enlighten Canadians on the colorful and tragic history of an important group of the Indian fellow citizens.

The author's manifest sympathy for the Sioux permeates his book from beginning to end.

... Father Laviolette has rendered a great service to the Sioux nation by gathering up in a permanent form the main lines of their history in the land of the "Great White Mother".

(H.W.F.)

Introduction

The purpose of this narration is to fill in what heretofore has been a hiatus in the history of the Canadian Northwest. It deals with the movements of the Dakota Indians into Manitoba and Saskatchewan, after the Minnesota outbreak of 1862, and after the Custer battle in 1876, in southern Saskatchewan.

It will endeavour to elucidate the reasons why the Dakota Indians sought sanctuary in British territory. It will follow them through the vicissitudes of the wars which they waged against the power and might of the United States of America.

In spite of the ill-feelings aroused by atrocities that are inevitable in frontier warfare, conviction has grown during recent years that the Dakota were fighting for what they considered their rights, guaranteed to them

by solemn treaty, the terms of which had been repeatedly violated.

History, while not condoning the outrages committed by the Dakotas during the Minnesota outbreak and, later, in the Teton wars of independence, is recognizing the injustices that provoked the Indians to break into open warfare and to commit dreadful acts of violence.

The Santee bands of Dakotas were loyal to the British Crown during the American Revolution and the war of 1812. Today, a century and a half later, they still possess and prize numerous medals of King George III, awarded them in recognition of their services.

Because of the loyalty they then showed, the Dakotas were convinced that if they ever needed protection they would find it on British soil. And so, when they had been ruthlessly driven from

their ancestral lands, they turned northwards, seeking a haven in the territories of Queen Victoria, the grand-daughter of George III.

After years of wandering in the Canadian Northwest Territory, hundreds of Dakotas received assistance, protection and help from the Canadian Government.

They have now become permanent residents in Manitoba and Saskatchewan.

While they have not been granted the Treaty rights accorded to the Indians native to Canada, they have received many privileges and advantages. They are the only non-treaty Indians in Canada; and they have repaid their debt of gratitude by remaining law-abiding, peaceful, and practically self-supporting.

Owing to the far frontiers occupied by the Dakotas and the distance from the seats of organized Government, few records are available of their activities in

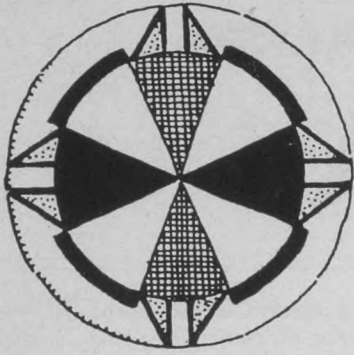
British territory during the 18th and early 19th centuries.

In compiling this work, every authentic source of information has been probed: official records at Ottawa and Washington have been searched; a great number of books have been studied and checked with contemporary publications; native traditions have been examined both in Canada and in the United States.

The tale of the Custer battle as told by its survivors never varies; whether the narrator comes from Pine Ridge Reservation on the Nebraska boundary, from Standing-Rock in North Dakota, or from Wood Mountain in Saskatchewan; it has a quality of authenticity that is striking.

The standard works of reference on the history of Western Canada practically ignore the presence of the Dakotas, and what

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they do say about them is frequently incorrect.

For instance, in "Canada and Its Provinces", after a brief mention of the Sioux in Manitoba, D. C. Scott speaks of "a progressive band" established at Fort Qu'Appelle as being part of Sitting-Bull's followers: whereas the Qu'Appelle Valley Dakotas are Sissetons and came to Canada in 1864 under the leadership of Standing Buffalo, while Sitting-Bull's followers were Tetons, whose descendants now live at Wood Mountain, Saskatchewan. The "History of the Catholic Church in Western Canada," by Fr. Gabriel Morice, OMI, contains the same error. D. Jenness, in his "Indians of Canada", unfortunately dismisses the Dakota in a few lines, saying that they are all descendants of Sitting-Bull's warriors.

As a matter of fact, of the eight reservations set apart for the Dakotas, there are seven which are inhabited by Santees and Sissetons from Minnesota, with a total population of over fifteen hundred while Sitting-Bull's Tetons, who number less than a hundred Saskatchewan souls, are located only in the Wood Mountain area near the Montana boundary, southwest of Moose Jaw.

The inexorable march of civilization mercilessly engulfed the ancient life, customs and traditions of the Dakotas. The bloody drama of the Minnedosa outbreak was the climax of the long struggle of the Eastern Dakotas to retain their freedom. Against the great expansion movement of nineteenth century American history, which continuously pushed the frontiers westward and menaced the treaty rights of the Indians, the Tetons under capable leadership, fought a desperate struggle, culminating in the destruction of General Custer's command at the Little Big Horn, in 1876.

The Sioux Indians who fled to the "Land of the White Mother" (Canada), in the last century, found there a safe refuge. Their descendants, however, are not merely separated from their United States relatives, but they are even almost unknown in their adopted country.

It is hoped that this narration will create a better understand-

ing of and greater sympathy for our Canadian Dakotas.

Chapter One

THE SIOUAN INDIANS

The time of the arrival of Indians on the North American continent is now practically determined. Archeological relics found to date, such as polished stone utensils, tools, hammers, etc., indicate that they came during the latter part of the Glacial Period.

The commonly accepted theory concerning the coming of the Indians to this continent is that they crossed the Bering Strait from Asia in successive waves. Ascending the Yukon river, they presumably crossed the divide of the upper Mackenzie river and then pressed down, through the prairies, ever pushing southwards.

According to A. Hrdlicka, the Siouan tribes were among the first to enter America. Apparently they found their way to the south of the United States many centuries ago. In a latter period they divided into two main groups: the Eastern Sioux, now extinct, and the Western. The latter developed into a vast and powerful group of tribes which ruled the Mississippi valley for many centuries.

Hailing from the grassy plains of Turkestan and Siberia, the Siouan Indians present, along with most North American Indians, the dominant features of the Mongols.

From the time of their migration to America until the advent of the white man, little progress

is evident in cultural attainments and in social advancement.

The name "Sioux" is a general term denoting the tribes of Siouan stock. It is an abbreviation of the French "Nadoues-sioux," which is itself a corruption of the Ojibway "Nadowessiw" (snake-like, an epithet expressive of hatred and contempt. Gallatin employs the word "Sioux" to designate the nations which speak the Sioux languages. In colloquial usage the term is applied most often to the Dakota confederacy, that is the most northerly of the Siouan tribes in the United States of America.

Preeminently plains Indians, ranging from Lake Michigan to the Rocky Mountains, and from the Arkansas to the Saskatchewan rivers, the Siouan tribes were hunters and warriors, grouped in nomadic tribes, led by the chase and driven by battle from place to place over the vast Western prairies.

The Siouan tribes are divided as follows:

- (a) Dakota-Assiniboine, comprising the confederacy of the Seven-Council-Fires (Oceti-sakowin) and the Assiniboine, a dissident group separated from the Dakota in the 17th Century). Both speak the Dakota language.
- (b) Omaha, Ponka, Kwapa, Osage and Kansa, who speak the Cegiha language.
- (c) Iowa, Oto and Missouri, who speak the Tciwere language.
- (d) Winnebago (or Hotcangara).
- (e) Mandans.
- (f) Hidatsa: comprising the Gros-Ventre (Minitari) and

the Crows (Absaroka). These are not to be confused with the Algonquian tribes of the same names.

- (g) Biloxi (in Louisiana).
- (h) Six other eastern tribes, now extinct, a few Catawbas excepted.

The Dakotas

The Dakotas are divided in three main groups, according to the dialect they speak.

These are:

- (a) The SANTEES, who speak Dakota, were divided in two councils:
the Lower Council: Mde-wakantonwan (Spirit-Lake-Dwellers) and Wahpekute (Leaf-Shooters);
the Upper Council: the Sissetonwan (Wild Rice-Dwellers) and Wahpetonwan (Leaf-Dwellers).

These two councils were under different chiefs. For purposes of clarity we will call the Lower Council Dakotas: the "Santees" (as they style themselves); the Upper Council will retain their proper appellation, namely: Sisseton-Wahpeton. (There is a slight difference in these respective dialects).

- (b) The YANKTONS, who speak Nakota; they are subdivided into:

- (1) Ihanktonwan (many of whom intermarried with the Sissetons);
- (2) Yanktonnai — subdivided into: Pabaksa (Cut-Head), Wazikute (Pine Shooters), Kiyuksa (Breakers - of - their-own-law), Hunkpatidan

—Continued on Page 7



The Buffalo Hunt

Dakota Indians in Canada

—Continued from Page 6

(Dwell-at-entrance). The Assiniboines are an offshoot of the Wazikute. (The Dakotas call them Hohe — rebels — an evidence of the fact that the Assiniboines seceded from the Dakotas and became their enemies).

(3) Ihanktonwanna.

(The general meaning of these three names is: End-Dwellers).

(c) The TETONS (Tetonwan — Prairie-Dwellers), who speak Lakota. This is a very large and powerful group, divided into seven councils:

(1) Sicangu — Brule) — (Burnt-Thigh).

(2) Itazipco — Sans-Arcs) — (Without-Brows).

(3) Minikonju (Plant-by-Water).

(4) Oohe-Nonpa (Two-Kettle).

(5) Sihasapa (Blackfeet) (not related to Algonquian Blackfeet).

(6) Oglala (Scatters-One's-Own).

(7) Hunkpapa (Dwells-at-Entrance).

The Santee Sioux formerly occupied the northeastern part of Iowa, the western border of Wisconsin, the southwestern half of Minnesota and the eastern part of the old Dakota Territory; a vast fertile land over which the buffalo roamed in great herds; with undulating plains, spotted with groves and woodlands, where the deer found hiding places; with countless lakes and streams abounding with fish; with marshes swarming with myriads of ducks, geese, swans, and rivers alive with fish, otter, mink and beaver.

The Yanktons lived to the south and to the west of the Santees, mainly in what is now eastern South Dakota, north-eastern Nebraska, and part of Iowa.

The Tetons dwelt principally in the western half of South Dakota; the Black Hills were sacred ground to them from times immemorial; they hunted the buffalo to the west, into what is now Wyoming and Montana, to the south into the present State of Nebraska, and to the north far into British territory.

From north to south the location of the seven Teton tribes was as follows: 1. Siha-Sapa (Blackfoot), 2. Hunkpapa, 3. Minikonju, 4. Two-Kettle, 5. Sans-Arcs, 6. Brûlé, 7. Oglala.

The Teton territory was different from that of the Santees and Yanktons in that it was much more level prairie, very dry in parts, and consequently poorer in game and wild life. There was no fishing done except along the Missouri. The buffalo were the

greatest, and indeed, almost the only source of subsistence. Some smaller animals were trapped along the rivers. The Tetons had great numbers of horses and were accomplished riders.

The Tetons were considered by many historians as the best specimens of Indian manhood and were also noted for their spirited and independent attitude. They were one of the last United States tribe to sign treaties, possibly because they lived further west and because the buffalo lasted longer in their country.

The word "Dakota" means "ally" (from Koda—friend). The Sioux bands were united in a loose confederacy called "Oceti-Sakowin", i.e. Seven-Council-Fires.

Such political organization as existed among the Siouan tribes may be termed a "kinship state"; the governmental functions were performed by men whose offices were determined by kinship. The legislative, executive and judiciary functions were not differentiated.

TV Fiction Stumbles on Fact

When it came to filming a tongue-in-cheek 'fake funeral' sequence in the fiction-based-on-fact "Cariboo Country" TV series, producer Philip Keatley felt that the role of a priest making the briefest appearance prior to the mock funeral of "Ol Antoine", played by Dan George, could only properly be filled by the genuine article.

Approaching the Oblate Fathers from whom he had already been receiving co-operation in the production of this series, he was readily given permission.

As chance would have it, the task was finally assigned to Father Edward Brown, OMI, a veteran missionary in the area.

Of all the locations studied prior to the shooting of this particular series of "Cariboo Country" dramas, the Toosey Indian Reserve was deemed to be the most suitable. When, on the appointed day, Father Brown arrived 'on location', he met producer Keatley for the first time. And as far as both priest and location were concerned, Mr. Keatley was soon to learn that he was getting more of "the genuine article" than even he had dreamed of.

The two got to chatting about the "Cariboo Country" series and various old-time Cariboo personalities Father Brown remembered from his early missionary days, when the producer suddenly thought to ask the priest: "Say, Father, you don't happen to have known the real 'Ol Antoine', do you?"

"Yes, I do" replied Father Brown. "As a matter of fact, I



The males were divided into three classes: the chiefs, the soldiers, and the young men. The chiefs were religious and civil leaders; the soldiers, "akicita", were servants of the chiefs. The assembly was composed of chiefs alone, who also were leaders in time of war.

The chiefs were of comparatively little importance among the Indians, nor did they in dress and mode of living differ from the others. Previous to the coming of the whites, the man who was bravest in war was chief.

A chief could not act unless the whole council was consenting. Now the civil chiefs have very little authority over their tribesmen. There has never been, at any time, among the Dakota Sioux, a single chief who had

authority over the whole Dakota nation.

The Mdewakantonwans, for instance, were divided into seven bands, each with its own chief. Thus in 1853, Sakpedan (Little Six) was chief of a band of forty lodges of "Tintatonwans". Other Mdewakantonwan bands were:

the Oyatesica, under Tacanku-waste (Good Road); the Heyataotonwe, under Mah-piyawicasta (Sky Man); the Magayutesni, under Mazahota (Grey Iron); the Kaposia, under Taoyateduta (His Red People, also called Little Crow); the Hemnican, (also called Red Wings); the Kiyuksa, under Wakute (Bounding-Wing).

Each of these chiefs had from 30 to 60 warriors in his band and the villages numbered between 150 and 400 souls. Wherever a treaty was signed, the signature of all the chiefs was required, as no single chief could sign for any other band but his own.

The vigorous avocations of the chase and war were reflected in fine stature, broad and deep chests, strong and lean limbs. In coloring of the skin, facial features and other somatological characteristics, the Dakotas did not differ greatly from the neighbouring aborigines.

The language and symbols of the Dakotas, as well as their industrial and esthetic arts were in a class by themselves, and show the great difference between the Siouan and the other stocks on the American continent. Their institutions and mythology were on a level with Indians of Algonquian stock.

Their mode of life in the middle of the nineteenth century is accurately described in Parkman's "Oregon Trail", and in W. Irvine's "Astoria". These give a truer picture of their virtues and vices, customs and occupations, than the romantic and imaginary descriptions of arm-chair adventurers.

Hennepin, Carver, Nicolet, Long, Nicolas Perrot, Schoolcraft, Cass, Fremont, Marryat, and other travellers, visited the Dakotas. The painter, Catlin, portrayed their prominent chiefs; Schiller and Longfellow immortalized them in their poems.

The sacred Pipestone Quarry; in Western Minnesota, of which Hiawatha sings, was the traditional "holy of holies" of the Dakota tribes.

—To Be Continued

was the priest who buried him—just over the hill there". And he pointed to a spot barely a quarter of a mile away from the TV cameras on the Toosey Indian reserve.

—Oblate News

Christmas Party at Cultural Centre

On December 19 the St. John Bosco Indian-Metis Cultural Centre held its first family Christmas party.

All children received gifts, a number of them tricycles, carriages and sleds, were given as door prizes. A large food hamper and a few chickens were given as prizes to adults.

Cartoons were shown and everyone joined in the singing of carols. The Bosco Sunday School choir, directed by Rev. V. Bilo-deau, OMI, accompanied by Miss Simone Minville, sang four Christmas hymns. Miss Marlene Jackson, champion baton twirler, helped with the entertainment. During breaks in the activities lunch was served.

The toys, prizes and food were donated to the Cultural Centre for this special purpose. The wrapping of gifts, the preparing of sandwiches, etc., was done by volunteers and interested members. To these and other people who helped make the Family Christmas party a real success most sincere appreciation and gratitude are extended.

Keya — The Medicine Dog

By Woonkapi-Sni

At Rocky-Boy, Montana, once lived an old widower and his dog, Keya (the turtle). Since Keya was a little pup, both were inseparable companions. In the years spent together, both weathered the storms and hardships of life. In time, Keya came to understand the language and even the very thoughts of his master.

One morning, a neighbour came to the lonely abode home. Although Keya prevented the man from entering, the neighbour saw the old man lying dead, as he had suspected.

As other people came, Keya blocked the door with flaring eyes and wicked fangs. It was not until an old friend of his master arrived that Keya could be persuaded to relax his self-imposed vigilance.

No sooner had the doors parted wide enough for his gaunt lean frame to squeeze through, Keya darted in and stood towering with blazing eyes over his master who now lay so still upon the hard bed of rags. When the master's friend lifted the cover and exposed the body, Keya's tail wagged pitifully. Whimpering, he licked the cold face and hands of his master.

Mingled with the keening of the people, Keya's loud whimpering could be heard. The dog knew something terrible had happened to the companion he loved so much. The strange odor that hung about his master perplexed and angered him so much that his hair bristled. It was his master's friend who calmed and coaxed the dog outdoors. From then on, Keya stationed himself by the door, keeping strict watch, listening for his master's voice and sniffing at the legs of every-

one who emerged from the house.

Two days and a night passed as Keya kept his vigil. Food and drink forgotten, the dog must stay awake to watch over his master. When the doctor and the priest came, the number of people increased and the stream of legs deepened.

It taxed Keya's vigilance to the extreme, yet the dog did not miss catching the scent of every person that stepped into his master's house. The knowledge that his master, dead or alive, was safe in the house gave him renewed energy to remain on duty.

At last the dog slumped down in despair and exhaustion. Nevertheless, he stared at the long procession, creeping like a snake over the horizon.

Late into the night, sleepless mourners and sympathetic Indians heard Keya's sorrowful howls and whinings. Many heads dropped with increased sadness and their hearts went out to the dog who had lost so much.

The second night, Keya's cries came from the cemetery.

It was unbelievable that Keya had found his master!

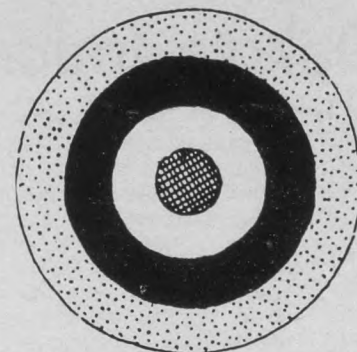
How could he possibly have found him when the odds were so much against him!

The news of the dog's find spread quickly. Keya's show of intelligence rekindled dying embers of native superstition; old folks gathered and discussed "Keya, the Medicine Dog."

How incredible it was to find the dog peacefully asleep on the grave of his master, the second morning after the burial when the widower had been enclosed in an air-tight casket, soaked in suffocating disinfectants, and buried six feet underground. The mystery had to be solved!

An Indian was selected to put the question to the priest the following Sunday.

To every one's satisfaction, the priest answered, "My dear people, be not deceived, man does not know to the full the instincts God has given to the lower animals.



As limited as they appear to us, we are sometimes perplexed by some actions of an animal! No doubt, we humans at times astonish our dogs, when we kick them over the fence for no apparent reason. (Laughter.)

"How Keya trailed his master to his resting place can be easily explained. The scent of his master's friend, whom you all know, walked all the way from the house to the grave, may have guided Keya to it.

"My dear friends, let us profit by the lesson Keya has taught us: To love our Master with all our hearts; loving Him is the beginning and the end of Eternal Bliss."

"Community Teachers" for Manitoba

Six "community teachers" are participating on a part-time basis in the welfare department's community development program for people of Indian ancestry, Hon. John B. Carroll, welfare minister, has announced.

The teachers, all of whom are employed by the special schools branch of the Manitoba department of education, are devoting some 10 hours per week to community development, in addition to carrying a full teaching program at schools in remote areas.

The teachers are: Bernard Neufeld, B.A., high school teacher at Pelican Rapids; Leonard Barton, B.Sc., industrial arts teacher at Duck Bay; Andre Ruest, B.A., junior high and high school teacher at Crane River; Dyamand Maharaj of Trinidad former community development worker for the United Nations, presently teaching grades 4 to 8 at Comeau, near Ste. Rose; Jacob Hildebrandt, B.A., principal and high school teacher at Stedman School, Fairford; and Abram Bergen, B.A., principal and high school teacher, Matheson Island.

Mr. Carroll said that the duties of community teachers are similar to, but not as heavy, as those carried out by the eight resident community development officers at Churchill, Norway House, The Pas, Berens River, Camperville, Grand Rapids, Cedar Lake and Griswold.

The community development program is designed to help Indian and Metis communities help themselves — by providing guid-

ance and assistance in meeting goals determined by the native people themselves.

A second arm of the service is geared to assist people of Indian ancestry in all phases of employment, from selection and employment-finding to placement, counselling and follow-up.

Mr. Carroll said that it is expected that community teachers, because of their intimate associations with the schools, will be particularly effective in stimulating interest in and giving direction to various types of adult education projects.

The minister noted that the recent expansion of community development has already achieved gratifying results in several areas.

At Matheson Island, for instance, where Manitoba Hydro has recently installed a diesel plant to provide electricity for the area, the people banded together to buy materials at reduced cost, and then, with instruction and supervision provided by a qualified electrician, proceeded to wire their own homes.

Another locality, Crane River, is planning to use their unconditional grants provided by the province to build a community skating rink.

Although primarily working with adults during the community aspects of their work, some community teachers have instituted Friday-night socials for teenagers who regularly attend evening study periods held in the schools.

Mr. Carroll said that, in all cases but one, community teachers have been appointed to areas not regularly served by a full-time community development officer. The exception is Duck Bay, an isolated fishing village on the western shore of Lake Winnipegosis, with community development officer George Stanley located at Camperville, 13 miles away.

Duck Bay, however, has a fine 13-room school with excellent industrial arts and home economics facilities. A successful family development plan, sponsored by the department of education, has been underway at Duck Bay for about five years.

Mr. Carroll said that the new community teacher program is going forward in all six areas with "the full and generous co-operation of the education department through its special schools branch.

Special schools are so-called because of the special method of administration. Most are located in remote, economically-depressed areas where there is a minimum of assessable property. Thus, construction, financing and operation of these schools become the responsibility of the province through the department of education.

Mr. Carroll said that the community teachers assumed their additional duties for the department of welfare in mid-September, following two weeks of orientation and training in the Winnipeg office of the community development service.

Historic January

Blizzard Attack

On the night of January 10, 1817, Governor Miles Macdonell re-established Lord Selkirk's authority in his grant of Assiniboia, by materializing out of the darkness and a blizzard to scale the walls and recapture Fort Douglas from the Northwesters.

His Des Meurons soldiers and a few of Peguis Indians, half paralyzed with the bitter cold, had walked the last few miles in the wake of a gentle, ambling cow which floundered through the mounded snow drifts to the fort where she knew there was a warm stable.

On the march from Pembina, other animals including horses and an ox had played out, but this remarkable cow ambled on, seemingly impervious to the stinging particles of snow and deep drifts.

Integrated Higher Education

In commencement address new principal touches on success of "integration group"

by Sister Mary Eileen, SSA
Principal
St. Ann's Academy, Kamloops

At the annual Commencement Exercises, held on Sunday, September 13, eighteen graduates of St. Ann's Academy, Kamloops, received their diplomas from Rt. Rev. John Miles DP, VG. Among this group were seven students who had been in residence during their high school years at the nearby Kamloops Indian Residential School.

Top honours of the evening went to class leader, Denis Dobrowolski, who with an average of 86%, won four scholarships and four other awards. Other scholarship winners were Eugene Zabawa and Genevieve Dauk.

In his address to the graduates, the speaker of the evening Rev. Allan Noonan, OMI, newly-appointed principal of Kamloops Indian School, reminded the students that education was a life-long process. He also pointed out that a complete education covered four aspects of life: intellectual, social, physical and religious.

Father Noonan made special mention of the academic success of this year's "integration" group of seven who merited graduation honours from St. Ann's Academy: Tony Andrews, Donna Doss, Ray Etienne, Michael Guerin, Robert Hume, Tom Oleman and Rita Swakun.

Of average ability, but of superior interest, these students made the most of the opportunities afforded them. They availed themselves of all the "extras" provided by their "professional" and seasoned Grade Twelve teacher, Sister Mary Berthilda: the early morning classes, the drill sessions, the directed study periods and the frequent reviews. In speaking of this serious-minded and conscientious group, Sister testifies that they were "co-operative in the classroom and consistent in their efforts"—high praise from a demanding teacher.

An integrated or a segregated high school makes little difference. To me, students are students, be they white or Indian. Crisp diplomas and shining graduation pins aren't awarded on racial grounds, but on academic. There's no such thing as discrimination in the area of diligent application and serious study.

Certainly, in boarding school life, there are conditions advantageous to the student: the supervised study periods, the controlled activities, the availability of help

and the example of the group. As "residential" students for most of their school life, the graduating group of seven have learned worthwhile habits of study.

The Grade Eleven students in residence at K.I.R.S. didn't quite duplicate the success of the seniors. However, the University Programme students among them managed a twenty-one out of twenty-seven pass in their Government examination, with the highest marks in the Mathematics 30 class going to Phillip Wilson.

Three of our Indian graduates are now enrolled in Grade Thirteen and one is a student at the Burnaby Institute of Technology. Now that these students are on their own, we feel confident that they will measure up — that they will continue to manifest the qualities that were an example students, more rewarding yet is the appreciation they show. That



Students at Sir John Franklin School, Yellowknife, learn dressmaking as part of course.

—National Film Board Photo

(and sometimes, even a reproach) to their classmates. Gratifying as is the scholastic record of these gratitude is summed up in a sen-

tence from one boy's letter to his teacher: "Congratulations, Sister, on my success!"

Oblate News)

New Books

Native Girl's Plight Lacks Impact

RETURN TO THE RIVER, by Nan Shipley; The Ryerson Press, Toronto; pp. 186; \$4.75.

There are three reasons for reading Nan Shipley's "Return to the River." First, it's a readable story about an Indian girl who

tries to find her way in the outside world; secondly, it contains good accounts of Indian attitudes and customs; thirdly, it's a plea for a new look at the Indian situation.

If one puts the third reason first, then "Return to the River" becomes not a novel but an account of conditions. Therein lies the book's flaw — it lacks the emotional impact of a good novel and it lacks the persuasive power of an outright statement.

Social document novels have been known to change conditions (such as Upton Sinclair's story of the meat packing industry in Chicago), but they have been written with more drive than this one by persons whose sympathy for their cause has turned into anger.

Nona Hawk is the central character in "Return to the River." She is the daughter of a man who has left the reservation but whose livelihood as an independent fisherman is destroyed when the White Men build a dam. She is the admiring granddaughter of the old Chief of the Reservation, and has a love of Indian ways. Because her father has left the reservation, Nona goes to Winnipeg to try to augment the family's finances. There, she experiences nothing but humiliation and degradation, a reception so

destructive that she is driven back to find peace among her own people. The reader wholeheartedly condemns the treatment accorded Nona, but I doubt if her story makes a strong enough impact to drive him to become involved.

In an Epilogue, Mrs. Shipley comments on amendments to the Indian Act which have removed many restrictions and made possible new legislation. Obviously her purpose is to inspire the reader to see that the plight of the Indian, and other minority groups, is improved, through understanding as much as through legislation. I don't think Nona's story is compelling enough to drive the reader to action — although it should be.—J.S. (In the Saskatoon Star-Phoenix)

★ ★ ★

Prehistoric Man in the New World. Jesse D. Jennings and Edward Norbeck, eds., University of Chicago Press, 1964, 633 pages, indexed, illustrated, \$10.00. Estimates of man's antiquity in America vary from 12,000 to 40,000 years. There is clear evidence that he lived in North America as early as 12,000 years ago. The editors have performed a unique and valuable service in reporting the most recent research and the principal findings.

Micmac project to revolutionize traditional arts

BIG COVE, N.B. — Indian handicrafts and art, so long associated with baskets, bead and leatherwork, are undergoing a revolution at this Micmac settlement.

Silk screen painting, glass crystal work and edging design for notepaper are among projects undertaken at a school workshop.

It's proving to be something of an economic success. Two hundred thousand notepaper packages printed at the reserve were sold at the Canadian National Exhibition in Toronto.

Most of the designs in the glass, silk screen and paper handicrafts are based on ancient Micmac legends. But, says New Brunswick's director of handicrafts, it is the natural skill and artistry of the Indians that contribute to the products' success.



While the white man's way does not present an improvement in all branches of life, this Indian family in Inuvik, N.W.T., has found a solution in compromise — taking advantage of the best in both cultures.

Eagle Feathers for American Tribes

One thousand prized eagle feathers — highly important to ceremonial costumes of several Southwest Indian tribes — were sent by the United States government's Department of the Interior to Indian reservations to help alleviate a critical shortage of adornments.

The eagle, American national emblem, is protected by federal laws, but feathers presented to the Indians were salvaged from dead eagles, by the Patuxent Wildlife Research Center in Maryland.

Virtually every American Indian tribe holds the eagle in high

regard and many of them have songs and dances based on the symbolism of the eagle. Above all others, this majestic bird has a special kinship to Indian history and religion.

Good Samaritans

During the course of his current tour of the Oblate Missions under his jurisdiction, Father Gerald Kelly, OMI, Vicar Provincial in western Canada, came across the news of an extraordinary act of charity performed by Dr. and Mrs. John Godel of Vanderhoof, near Prince George.

This is how Father Kelly described the incident in a letter to a fellow Oblate: "On a trip to Fort Ware a few months ago Dr. Godel found a young Indian girl in the advanced stages of pregnancy. Fort Ware is three hundred miles by air north of Vanderhoof, and so an equal distance from hospital or medical attention. Rather than leave the young lady there to take the chances of child-birth in the wilderness, Dr. Godel brought her to his own home and kept her for a month until time for her admission to hospital. Without any question of remuneration from the Government or any other source he and his wife took care of this young Indian girl during that month just as if she was their own daughter.

"Following the birth of her son they brought the mother and child again to their home until such time as they were well enough for the journey to Fort Ware.

"Here is genuine Christian charity the like of which is too often lacking in our busy materialistic age."

Integration is a Long Hard Task

by DAVID HARDY

Canadian Indians are trying hard to integrate with the remainder of the population, but because of discriminations they meet with both from the press and the public, they are finding it a long and hard task.

This is the opinion of Bob Connelly, regional supervisor of Indian agencies for Manitoba, and formerly provincial superintendent of schools for the department of Indian affairs in Saskatchewan.

Mr. Connelly said Indians resented the fact that their ethnic name came up every time one of their people appeared before a court or even had an accident. The reverse was also true, he contended, that every time an Indian won an award, perhaps a scholarship, then his ethnic extraction was not referred to.

"The Indians do not want to be treated any better or any worse than anyone else," said Mr. Connelly, "they merely want to be accepted."

The answer to this, he felt, lay at least partly with education, not only of the Indian but of the whole population.

Education of the Indian had been going on for many years now and throughout Manitoba there were federal and provincial schools serving the needs of the youngsters. At first the Indian children were educated in their own school, sometimes only one-room buildings, but better trans-

portation systems and increased facilities for teaching had brought Indian and white children together under one roof in many cases.

However, there was more to the problem of integration than just education. Mr. Connelly said many people had the idea that when all the Indian children had been educated the problem would disappear.

But, he was convinced that the academic problem for Indian children was not so simple. Research had indicated that children from homes that are geographically isolated or economically handicapped, experienced increasing difficulty as they advanced through the elementary and secondary grades.

The reason for this was that school for the Indian child was not a place where his pre-school experiences and values are referred to. In many cases they were not even respected, said Mr. Connelly.

There were still many problems to be faced before integration arrived which would test the patience of everyone, said Mr. Connelly, but these problems must be met and solved. He believed that to succeed in a self-help program designed to help the Indian community the program should be national in scope and oriented from the village upwards rather than from the state downwards.

Mayans Retain Faith Despite Handicaps

Indians in parts of southeastern Mexico have had little contact with priests since the Spanish conquest four centuries ago, but in their own simple way they have kept at least a basic belief in Catholicism.

They do not truly understand it, but they have never ceased to practice it as they know it, said Father James Lockett, first resident pastor in modern times for a 25,000 member parish in the Chiapas Diocese, Mexico.

A native of New Orleans, Father Lockett studied to be a Jesuit, but later received permission to be ordained a diocesan priest for the Chiapas area because, "I wanted to work where priests are needed most."

He was ordained in 1961 and has been in his Mexico parish two years, a 750-mile parish in mountainous terrain on the border of Guatemala. Since there are few roads, he spends much time travelling the mountain paths on horseback and becoming familiar with "Tzotzil", the Mayan dialect spoken by his parishioners.

Catholicism for the Indians, said Father Lockett, means Baptism, visits to church, burning candles, devotion to their patron saints, and an "excessive" veneration of statues. Strong remnants of the Mayan civilization in pre-colonial times, he believes, plus a limited contact with priests, account for this over-enthusiastic veneration.

But despite having no resident priest, the people have built and maintained churches which they visit regularly and where they chant out loud to their patron saints their simple, homemade prayers.

Their devotion to their patrons is so strong that six tribes are named for them — such as San Miguel (St. Michael), San Andres (St. Andrew), Santiago (St. James), and Santa Maria Magdalena (St. Mary Magdalene).

Contact with a priest and with catechists he has trained has brought "significant changes" during the past two years, Father Lockett said, specifically an increased interest in sacraments other than just Baptism.

Native Hero Honored

The last Indian to resist the Spanish conquistadors in Bolivia had a co-operative dedicated in his honor there in September.

Tupac Kateri, the Indian leader who laid siege to La Paz in colonial times and who was later drawn and quartered by the Spanish, is the name of the weaving co-op founded by Maryknoll priests under direction of Father Francis B. O'Hara, MM, of Newton, Mass.

The Tupac Kateri co-operative was set up to help Aymara Indians of the Penyas region, nearly all of whom work at weaving during the winter when farm work is suspended.

They receive instructions on how to weave over Radio San Gabriel, pioneer Catholic radio station that also trains the Indians in the arts and crafts, farming, sheep raising, literacy, hygiene and religion.

Officials of the Bolivian government were present at the co-operative's dedication, as were officials of the Alliance for Progress and the U.S. Embassy.

Book Review

Study Leads to Social Improvement in Manitoba

Six years ago, the Manitoba Government released the study which discussed the state of the Indian and Metis population in Manitoba. Called the **People of Indian Ancestry in Manitoba**, it was compiled by Jean Lagasse, Walter Boek, Jean Boek, Walter Hlady and Ralph Poston. (1)

For the first time, Manitobans had a solid base of information with which to consider constructive programs to help alleviate the so-called "Indian problem."

The report made 29 prime recommendations which it was felt the Manitoba Government should undertake. What has happened to the recommendations in the intervening period?

The most important recommendation was that the Manitoba Government establish a community development program to help people of Indian ancestry solve their own problems. Such a program was established in the first year following the release of the report. Community development programs have been established in a number of communities primarily in the isolated sections of Manitoba.

This program has had a number of outstanding successes in its formative period. The use of the Grand Rapids project as an area of employment for Indians and Metis and the development

(1) Out of print, now being reprinted by The Queen's Printer, Winnipeg, Man. (\$3.00).

of this labour force to the point where they produced the first Indian strike in order to obtain their rights is noteworthy. The development of leadership and organizations in most of the communities involved is important also. However, the thought persists that these have been a series of pilot projects and now that they have proved adequately that the principles work, an expanded program is necessary if the gains which have been made are to be taken advantage of. It would appear necessary that the program become expanded to as many communities and areas as possible so that every community which is ready for technical and other assistance in its own development is not held back.

Part of the problem seems to be the proper kind of staff. It would seem that there are not enough persons with the social science background which has been asked for coupled with the attitudes which are necessary to adequately carry out community development programs.

It may be that the recommendations did not go far enough. One of the needs which must be filled is for trained staff and this should be carried out by one of our universities. Up to the present, all of the training has had to be on the job because none of our universities has been able to meet the challenge of producing an adequate number of applied

social scientists.

In addition, it is apparent that another source of personnel must be used more extensively. There are a large number of persons who have had extensive experience in working with people but because they do not have a social science degree have not normally been considered in the program unless they are of Indian ancestry and have had some higher education. Perhaps a village level worker such as the concept is used in India should be developed in Manitoba to a much greater degree than has been the case.

Some of the many recommendations have been implemented partly or completely. A provincial inter-departmental committee has been operative for some problems. The provision of vocational training facilities is advancing. More Agricultural Representatives are helping with reserves. The differences in law between Indian and non-Indian concerning alcohol have been reduced.

There are several areas in which little or nothing has been done. A special employment service provincially for Indians and Metis was recommended and an organization has been set up within Community Development Services. However, the organization has little control over Indian employment which has been developed in Manitoba to a reasonable degree by Indian Affairs Branch. Any results with the Metis do not seem apparent at this point.

One of the recommendations was concerned with a greater degree of responsibility in Metis communities for the operation of schools leading ultimately to greater responsibility by residents for all phases of local government. While a few limited ad-

vances have been made, a greater effort would seem indicated if the results are to be significant to the group as a whole.

The recommendations which dealt with the work of anthropologists and archaeologists in the past in Manitoba and the need to compile and disseminate previous work has continued in the private sector. There is little indication that the Provincial Government has any program here that will help the Indian and Metis understand his background and thereby develop—the social base which all people need to operate adequately in a cross-cultural situation. The recommendation concerning a provincial archaeologist may possibly bear fruit with the development of a provincial museum in the centennial Arts Centre in Winnipeg.

The recommendation that the Department of Industry and Commerce assist in increasing employment opportunities in Metis and Indian settlements does not seem to be considered practical in the light of economic studies. It is interesting to note, however, that the United States Bureau of Indian Affairs has been attracting industry to reserves which are well away from the mainstream of American economic life.

Many of the recommendations made in 1959 have been implemented to some degree. A few have not. There would seem to be a need to review the recommendations which were made in an effort to view the areas which have not been dealt with and to see whether it is possible to do something about these deficiencies. Many programs in the past have left much to be desired because the approach did not deal with every aspect of the problem.

New Chief and Band Council Elected in Fort Alexander

Albert Fontaine is the new Chief of Fort Alexander, Manitoba. He was swept to victory by the people of Fort Alexander during an election held in November. He defeated his two opponents, Dave Courchene and Sylvester Guimond, by receiving more votes than the other two men combined.

Along with the impressive win by Chief Fontaine, Henry Courchene, former Chief Gordon Bruyere, Jim Fontaine and Stanley Fontaine also won seats in the Band Council. Ten men were running for the four Council seats.

About 50 per cent of the eligible voters (there are 474 eligible voters on the reserve) turned out for the election which saw Albert Fontaine most up from his position on the Council to Band Chief, while Henry Courchene is the only man to serve on the Council for two consecutive terms.

Lawrence Morrisseau, who was on the former Council did not let his name stand for re-election, and Sylvester Guimond who was also on the former Council, was defeated in his bid for Chief.

Of the five-man council, including the Chief, only Jim and Stan Fontaine are new from the year before.

IEA Meet - We Hunt Together

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that on November 19th, the following motion was passed unanimously by this Council:

"That the Technical and Vocational Training Branch, in consultation with appropriate agencies (e.g. Indian Affairs Branch, Department of Northern Affairs, Provincial Government Departments concerned, the Indian-Eskimo Association and the National Indian Council of Canada) study and report to the next meeting of the Council, as to the desirability and feasibility of setting up a special program in Technical and Vocational Training designed to aid the Reservation Indians of Canada in their development of an economically self-supporting way of life on their reserves."

"This is an example of the process in which a vague, generalized knowledge of a problem becomes a specific knowledge of a problem followed by the acceptance of responsibility to do something about it. This process must be multiplied over and over again in a great variety of organizations if we are to accomplish our purpose of bringing equal opportunity to people of native ancestry.

"You will note that the acceptance of responsibility generates leadership — that the leadership in turn will produce a wide variety of programs — blueprints to be evaluated and to be tried. Those programs that work we will keep, those that do not work we will discard, and look for

better answers to take their place.

"In brief, the few must become the many. From being a small hunting party half lost in the woods, we must become a major expedition."

Prof. Bedford then made reference to the oppressed peoples of England who, some 350 years ago kicked out and broke the chain of tyranny which led in due course to the Bill of Rights.

"In these days of automation and human tension," he concluded, "the Indian people with their qualities of tranquility in the midst of tribulation, of serenity in adversity, of tolerance under oppression, can be a guiding light for all of us. Let us hope they kick and break the chain! Let us help them to do this!"

The Wallaceburg Conference

Economics Seen as More Vital Than Education

Economic development, housing and human rights were the questions emphasized by the speakers at Wallaceburg, Ontario, in October. The occasion was the third of the regional workshops organized this year by the Ontario Division of IEA in preparation for the Provincial Conference, later held in London in November.

Economic Development

Chief Omer Peters of the Moravian Reserve, who had visited all reserves in the area in preparation for the Workshop, and who was recently elected president of the Union of Indians of Ontario, had no doubt that economic development on reserves is more essential for the advancement of Indians even than education and should be given higher priority. If there is employment on a reserve, that will provide the incentive for education. Indians who want to, can then remain Indians without sacrificing an improved standard of living. Two obstacles to industrialization were stressed: the difficulty of developing "work habits" in a people who had known only "hand-outs," and need for the kind of vocational education and technical training which will increase employability. With opportunity for employment, school "drop-outs" could be greatly reduced.

The advantages of a sound recreation program on a reserve were pointed out by Isaac Beaulieu of the National Indian Council. Recreational pursuits get young people together without discrimination, develop healthy attitudes, and improve morale by the satisfactions of achieving a common goal. Hence they contribute to the development of good work habits.

Broadening the definition of "industry" to mean "anything that can increase employment" was suggested by Mr. John Elliott, general manager of the St. Clair Regional Development Association, who outlined for the Workshop the economic resources of the region in which a large number of the reserves participating are located. Mr. Elliott described a region which, by this definition, has a high level of industrial development and great potential for the future, in which the Indians should be sharing. He offered, if his Board of Directors would approve, to make a survey of the economic resources of the reserves, and the Workshop later passed a resolution requesting the St. Clair Regional Development Association to make such a survey. Mr. Elliott also had words of warning: "Wealth is not

buried treasure, but riches returned by one's own endeavour." It is important to decide on an objective and check often to make sure that each step is directed toward that objective.

Housing

Another speaker, Mr. Edsel Dodge, business manager of the Walpole Island Reserve and the first Indian to graduate from the Coady Institute in Antigonish, would make his starting-point for Indian advancement, housing. A good housing program, he maintained, will solve by its own momentum fifty per cent of the health and welfare problems; will provide a practical demonstration of the usefulness of technical education; and will provide employment for the "do-it-yourself" builders who acquire dollar equity in their homes. He de-

CBC Films Termed Insult

The North American Indian Brotherhood, representing 16,000 British Columbia Indians, protested to Prime Minister Pearson over the showing of two films on the CBC's national network.

The brotherhood said both shows, aired Nov. 25, were insulting and unfair to B.C. Indians.

The shows, *The Fraser and Because They are Different*, "set the public image of Indians back 50 years," said Brotherhood President Benjamin Paul of Kamloops.

"They showed only the worst extremes of a minority of B.C. Indians, and never attempted to balance it by showing the thousands of Indians who live normal lives and are a credit to their communities," Mr. Paul said.

The hour-long film *The Fraser* showed drunken Indians staggering around or passed out on streets in Williams Lake, B.C., during the annual Stampede in the Cariboo area, 150 miles north of Kamloops.

In the half-hour film *Because They are Different* only slum-type dwelling conditions and the worst possible classroom conditions were shown, he said.

Instead of reflecting the successful business and professional careers of many Indians, "all Indians were made to be drunken fools," Mr. Paul said.

The brotherhood's written protest to the prime minister termed both shows "an insult to the dignity and a defamation of the integrity of B.C. Indians."

scribed the housing program on Walpole Island, stressing that a sound housing program requires planning three to five years in advance.

Mr. W. J. Brennan, newly-appointed regional supervisor in Ontario for the Indian Affairs Branch, touched on all these matters—economic development, education, recreation, housing—as he described the reorganization of the IAB and its new program for community development. He stressed the Branch's aim to turn over to Bands the management of their own affairs, including their funds, anticipating the day when reserves will be generally treated as municipalities. But before that day Band Councils must have demonstrated the competence and stability of municipal government. A sort of Band civil service will have to be developed.

Mr. Brennan emphasized that the key to the success of the new Branch program is participation on the part of the Indians. The Branch can provide technical and other services but Indians must supply direction and initiative. Co-operation and co-ordination of effort are offered, but no imposed program is intended.

Human Rights

The relation of Human Rights legislation in Ontario to Indians was explained by Mr. Alan Borovoy, director of the Ontario Labor Committee for Human Rights. The goal of the Human Rights Commission, and the legislation which established it, is not assimilation but equal opportunity for all, without regard for race, creed or colour, in all forms of public life such as employment and service in places of public business. Mr. Borovoy described

how the Commission works and asked, "How does this affect the Indian?" To date there has not been a single complaint from an Indian in five years. Are Indians aware of the Human Rights Code? All friends and co-workers with Indians should share the responsibility to inform Indians of their rights under the Code and help them to achieve them.

Dr. Martin O'Connell of IEA presented the report of the Resolutions Committee and gave his impressions of the Workshop. He cited most favourably the quality of Indian leadership which had been demonstrated, and the excellent co-operation between very varied groups—government officials, business men, citizens' organizations and Indians—all seeking to launch a program of industrial development on reserves. Dr. O'Connell referred to recent adverse publicity about dissension among Indians. He sees in this dissension not mere conflict but a deep stirring that is exciting and basic and significant for the whole Indian community.

(IEA Bulletin)

Micmac Design for Calendar

TORONTO — Two Micmac Indians have designed the 1965 calendar.

The calendar, depicting legends from Indian tribes across Canada, is the work of Michael France and Stephen Dedam of Big Cove, N.B., with accompanying text by Dr. Ivan H. Crowell of the New Brunswick department of industry and development.

In Memoriam - - Mrs. Paull

Mrs. Teresa Paull, mother of the late North Vancouver Indian leader, Andy Paull, died December 6 at the age of 90.

Mrs. Paull, who was born on the North Vancouver Reserve, outlived 10 of her 12 children. She leaves 25 grandchildren, 71 great-grandchildren and two great-great-grandchildren.

In 1884 she helped to clear the site for St. Paul's Church, North Vancouver, the oldest church on the North Shore. Two years later she took part in the ceremony when the church was blessed and on the same day, June 13, 1886, the great fire broke out in Vancouver.

Mrs. Paull and her husband paddled a boat across the harbor and helped to evacuate many people trapped on the Vancouver waterfront.

Her father was the well known Hundred Dollar Charlie, so named because he always carried one hundred dollars in change with him. He worked at the old Hastings Mill.

Among her survivors are a son, Clifford Paull, well known and respected in the North Vancouver Indian community where he has carried on a struggle for Indian rights with many of his fellow villagers.

Also well known is a grandson, Percy Paull.

A widow for 40 years, the late Mrs. Theresa Paull is also survived by a daughter, Mrs. Amy Campbell of Point Grey Reserve.

Funeral was held December 9 at St. Paul's Church in North Vancouver.